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S E R M O N

A  
OCCASIONED

By the DEATH of the

Rev. ZECHARIAH HUBBARD.

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[*Price One Shilling.*]

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Rev. ZECHARIAH HUBBARD,

LATE

PASTOR of the CHURCH of CHRIST,

AT

LONG MELFORD, IN SUFFOLK.

WHO DEPARTED THIS LIFE, JANUARY 5, 1794.

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By DAVID FORD, K.

Late STUDENT of HOMERTON ACADEMY.

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M.DCC.XCIV.

57

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WHO DEPARTED THIS LIFE, JANUARY 8, 1794.

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## S E R M O N, &c.

**T**HAT portion of the word of God, which the nearest relations of our departed Friend and Brother, have at this time requested me to discourse upon, you will find recorded, in the first chapter of Zechariah and fifth verse—

*Your fathers, where are they? and the prophets, do they live for ever?*

The connection in which these words present themselves to our notice, is of a very interesting nature; and in order to form proper conceptions of them, the state and situation of the Church, at the time

this prophecy was delivered, is necessary to be understood. Under the old dispensation, the Church was confined to the Jewish nation : at first, the family of Abraham was selected from the world at large ; and by positive rites and ceremonies, introduced among them under the sanction of God himself, they became a separate people. After this, He, in his infinite wisdom, while they consisted of only threescore and ten persons, sent them into Egypt ; where they were afflicted for the space of two hundred years : at the close of which, God brought them out of bondage ; led them through the wilderness ; preserved them from their enemies ; and, in his own due time, brought this highly-favoured people into the promised land, which he gave to them for an inheritance. After they were settled in Canaan, he gave them Judges, for the space of four hundred and fifty years, until the days of Samuel the prophet. During the days of David, the Mosaic Ritual seems to have been reduced to its full practice ; but its most perfect state was in the reign of Solomon, under whom the Jewish nation

nation reached the highest pinnacle of earthly grandeur it ever experienced. This was of a very short duration: they soon turned their backs on God; and he also forsook them: and when the purity of that worship, which he had introduced among them, was almost obscured by idolatry, they were given up to their enemies and sent into Babylon. The history of this event, you have recorded in the 2d Book of Chronicles, 36th chap. from the 13th verse to the end, which I mention as a proper introduction to our text.

We have, in that part of sacred history, an affecting relation given us, of the low estate to which the Church was reduced—she had rejected the messages, which God sent her; and He, therefore, justly offended, gave her up into the hands of her enemies, who carried her away captive to Babylon; where they continued for the space of seventy years, being the time which God in his Providence had appointed them; and at the close of which, the remarkable and well-known decree of Cyrus, went forth,  
and

and liberty was proclaimed to the captives. In consequence of this favourable event, many of the Jews returned to Jerusalem, and began to build the temple of the Lord. In this undertaking, they had many obstacles to encounter with; for besides the length of the journey, and the fatigues they endured, their inveterate enemies opposed them: and by false representations, procured a decree, that the temple should not be built: this is evident from Ezra iv. 23. 4. who informs us; that the enemies of the Jews having procured a decree, *went up in haste to Jerusalem, and made them to cease by force and by power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.*

The afflictive state of the Church, at that time, was truly painful: yet the Lord was mindful of his people, and at this very season sent his prophets unto them: and though they had formerly despised his messengers, yet he was still compassionate—*Then the prophets, Haggai the prophet, and Zechariab*



*Zechariah the son of Iddo, prophesied unto the Jews, that were in Judah and Jerusalem, in the name of the God of Israel.\*—*This event took place about eighteen years after the decree went forth from Cyrus to build the temple.

These observations now open the way for our text, and in order to come nearer to it, let us turn to the prophets here spoken of—*In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet to Zerubbabel the governor of Judah. §* About two months after this, Zechariah was also sent with a message to the Church.—*In the eighth month in the second year of Darius, came the word of the Lord unto Zechariah the son of Berachiah, the son of Iddo the prophet, saying—The Lord hath been sore displeased with your fathers—even with those who rebelled against God, rejected his prophets and, were sent into captivity—Therefore say thou unto them, thus saith the Lord of*

\* Ezra v. 1.      § Hag. i. 1.

*hosts, turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, thus saith the Lord of hosts, turn ye now from your evil doings; but they did not hear, nor hearken unto me, saith the Lord.\**

In this connection our text presents itself, as part of Zechariah's prophecy, eighteen years after the decree of Cyrus went forth for the return of the Jews to their own land.

*Your fathers where are they? and the prophets, do they live for ever?*

Your fathers, who heard, but rejected the prophets, where are they? And the prophets who were sent to your fathers, do they live for ever?

I shall now proceed to the following observations, naturally arising from the words of our text.

\* Zech. i. 1, 2, 3, 4.

First,

First—That God hath in his unerring Providence, determined an end to all the means of Grace, with respect to those who have enjoyed them—*your fathers, where are they?*

Secondly—That those who have been the honoured instruments of delivering messages of grace and salvation, are not always to be continued in that employment—and *the prophets, do they live for ever?*

Thirdly—That those who have heard the word of life, and those also who have preached it, must both give a solemn account to God.

First—That God hath in his unerring Providence, determined an end to all the means of Grace, with respect to those who have enjoyed them—*your fathers, where are they?*

Your fathers once enjoyed the means of instruction and grace: the messages of  
my

my servants, which I sent unto them, were founded in their ears; and the unwearied diligence which the prophets manifested towards them, was at once a discovery of my compassion and forbearance; and also an evident token of the hardness and impenitency of their hearts. When I first freed your fathers from Egyptian bondage, did not my servants warn them of those enemies to whom they were exposed; and did they not exhort them to avoid the snares laid to entangle them? Did I not maintain a spirit of prophecy among them, and did I not send my servants to point out the dangers which idolatry would unavoidably bring upon them? Now did they hear my servants? Did they turn from the error of their ways to serve me? No! they sinned 'till there was no remedy, and I gave them up to their enemies, who afflicted and tormented them.

How affecting, say you, is the consideration, that sinners should reject the counsel of God against themselves—Ah! my friends, there were characters among the  
Jews



Jews of old, whom our Lord thus addresses:—"Woe unto you, scribes, and  
 "pharisees, hypocrites; because ye build  
 "the tombs of the prophets; and garnish  
 "the sepulchres of the righteous; and say,  
 "if we had been in the days of our fathers,  
 "we would not have been partakers with  
 "them in the blood of the prophets.  
 "Wherefore, saith he, ye be witnesses un-  
 "to yourselves\*"—that ye are the children  
 of those, who have treated the prophets of  
 God, just in the same manner as ye do.

How pathetic is the exclamation of our  
 Lord, respecting the state of Jerusalem,  
 which had accumulated so much guilt, on  
 account of their violence to the servants of  
 God: "O Jerusalem, Jerusalem, thou that  
 "killest the prophets, and stonest them  
 "which are sent unto thee, how often would  
 "I have gathered thy children together,  
 "even as a hen gathereth her chicken un-  
 "der her wings, and ye would not. Behold  
 "your house is left unto you desolate. §"

\* Matth. xxiii. 29. § Matth. xxiii. 37. 8.

For now the scene is about to close, after which no more prophets shall be sent—thus God determined their end, and none could obtain a delay. Ah! my friends! Our fathers, where are they? May it be never said of us—Behold, your house is left unto you desolate! On this part of our subject, we may observe,

1. God is pleased even in this life, sometimes to remove the candlestick out of its place, by taking away the external means of grace.

Many instances may be produced from the word of God, in which this has been exemplified. Those outward means of divine worship and salvation, which he is pleased to afford, are blessings truly valuable in themselves; and must not be neglected. To entertain low ideas of what he has appointed, is to contemn his authority, and wholly to neglect these blessings, is to prove ourselves deplorable and wretched. Many, however, have slighted the word of God, and turned their backs  
upon

upon him, and having rejected his counsel against themselves, his ordinances and institutions have in a great measure been taken from them. Such appear to have been the dreadful state of the Jews, previous to their being sent to Babylon. The Lord had been exceeding kind and compassionate, although they had forsaken him, and done as wickedly as they could: he yet did not immediately destroy them; but sent his servants to point out their danger, and exhort them to return to their God. Some of these they killed; yet he sent them other messengers, whom they continued to mock: they despised the words of his Grace, and abused his prophets, until the Lord arose against his people, even 'till there was no remedy\*. He gave them up to their enemies, the temple was destroyed, Jerusalem laid in ashes, and the land itself made desolate. The external means of Grace, which they had for so long a season abused, were now taken away, and themselves carried into captivity. The same disposition, even after they were cured of their idolatry, still

\* 2 Chron. xxxvi, 14.

followed

followed them down to the times of Christ. They continued to resist the word of God, and to reject the messages of his Grace, 'till our Lord himself uttered that awful threatening, upon their rejecting him and his ministry ;—" Therefore I say unto you, the " Kingdom of God shall be taken from " you, and given to a nation bringing forth " the fruits thereof.\* " This was completely executed in the final overthrow of their state ; when the candlestick was removed out of its place, the people scattered abroad throughout the earth ; and that light, which they had so often abused, with respect to them, was extinguished.

Have we, my friends, been more fruitful than the Jews ? have we been more diligent in the improvemet of those privileges which we have so long enjoyed ? Have we, above others, any reason to suppose the means of Grace, we now possess, will always be continued ? alas ! we are guilty in the sight of God, as well as the Jews ; though perhaps in a different manner. Hath he

\* Matt. xxi, 33.



not also something against us? Have we never, in any instance, set up worldly maxims and human authorities, in opposition to the word of God? Have we always maintained a fervent and stedfast zeal for the words of the prophets and apostles, whatever might be the erroneous opinions of other men? might it not be asked with respect to us, Your fathers, where are they? Let us, my brethren, apply to ourselves, the divine admonition and warning here given, "But my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers?"

2. The external means, though continued, will be of no advantage, when God withholds his blessing.

To have the means of grace taken from us, is truly painful; but to have them continued, and be insensible of their worth, is still more deplorable. It is, however, to be lamented, that many, who are highly favoured with outward privileges, and an ardent ministry, are often unconscious of those blessings,

blessings, which ought to attend them. Thus it appears to have been with the Jewish nation. The privileges granted to them were great; yet, into a worship, divinely authenticated by a long succession of prophets, they introduced things, that God had never appointed: for this reason, they were given up to strong delusions, in their religious services, the presence of God was withdrawn, and they were left to a vain confidence, in the inventions of men. This was an affecting situation, to which the Jews reduced themselves: the means of light and knowledge, and a pure worship continued among them; but because of their corruptions, the blessing was withheld. They called, but God would not answer them, for the light of his countenance was withdrawn, and they were left to the evil bias of their own ways.

3. The shortness of life, and the hasty approach of death, will most certainly put an end to our use of all the means of grace we now enjoy; though they shall remain for the next generation.

Your

Your fathers, are they continued for ever? No!—the scene respecting them, is closed;—they are gone, and the places which once knew them, now know them no more for ever. Did they not long enjoy blessings of the like kind with those which you now possess? were they not once favoured with as much health and strength, as any one of you can boast? But where are they now? they are gone for ever from the present state! Look around you, my friends;—some of you can doubtless recollect, that on such and such a spot, your parents, or your children, or those that were most dear to you in this life, used to worship God. But they are gone whither their affections carried them, in their worship, while below. Their greatest excellencies, their most amiable qualities, their engaging and instructive examples could not procure a delay, either for themselves, or for those, who most ardently wished their continuance: the silver cord is cut, the golden bowl is broken; and they sleep with the fathers, with the prophets, and with the apostles. Their voice is heard no more: no  
more

more do their kind instructions salute our ears: no more do we perceive interesting counsel proceed from their lips. Alas! how frail our lives, our comforts are of a short duration; and our end is certain. Our enjoyments are of a brittle nature, soon broken—

The dear delights, we here enjoy,

And fondly call our own:

Are but short favours borrow'd now,

To be repaid anon——

The means of Grace with respect to our departed Friend, are ended;—we still have them in our possession, how long they may be continued, or rather, how long we may be continued in the enjoyment of them, is to us unknown. Certain it is, we must soon resign them, and close our eyes in death: for God hath determined an end to all the means of Grace with respect to those, who, at present, enjoy them. We now come to the second thing proposed—

That



That those, who have been the honoured instruments of delivering messages of grace and salvation, are not always to be continued in that employment—and *the prophets, do they live for ever?*

Those holy men, who, in former times successively made known the divine will, were highly favoured of God, as his messengers: he raised them up, and fitted them completely for the work, to which they were called; that his church might never be left without hope or seasonable instruction. “For God, at sundry times and in divers manners, spake in time past unto the fathers by the prophets.”\* The messages which they delivered, were divine and authentic. For the word of the Lord came unto Jeremiah—saying, “Gird up thy loins, and arise and speak unto them, all that I command thee,”† not that which thine own fancy dictates; but that which I command thee. The servants of God must not humour the times, must

\* Heb. i. 1.

† Jer. i. 17.

not be pleasers of men. The word which he hath commanded, that they must deliver; and however offensive, faithful admonitions may be to persons of corrupt minds, no part of the counsel of God can be suppressed; but the whole of it must be declared.

God raised up and sent many prophets to his people before the captivity, to warn them of its approach: some continued during that afflictive season, as Ezekiel, who saith, that as he was by the river Chebar, the heavens were opened, and he saw visions of God: and it is added—the word of the Lord came expressly unto Ezekiel, the priest, and the hand of the Lord was there upon him: others were sent to them after their return from captivity, such as Haggai, and Zechariah, who makes this enquiry—Do the prophets live for ever? Are we always to be continued with you? No!—former prophets and teachers have appeared among you—where are they now? They spake unto your fathers, as we do now unto you; but they died like  
other

other men. We also are hastening to our end—we shall soon be gone—we are dying creatures—the prophets, do they live for ever?

Have I any occasion to ask you this question? No!—the opening grave, around which we stand, in which the remains of our departed Friend have just now been deposited, shall answer the question; neither the prophets, nor the fathers live for ever. You have been favoured with one of the servants of God, who for near thirty-six years, laboured among you, with faithfulness and success. But did you think that he would continue with you for ever? He is gone; never more shall you hear his voice in this place; but a day is hastening on, when he will appear a swift witness against impenitent sinners; you, careless sinners, who rejected the messages our departed Friend delivered—you, who negligently received the word, and indifferently attended its import—it is against you he will arise in judgment. He has finished his work, and is gone: another you  
may

may never enjoy. Let the word of God therefore dwell richly in your hearts: for the prophets, remember, do not live for ever.

On this part of our subject, we may observe, 1st. That the ministerial labours of the servants of God, are wisely appointed to them, and limited in their duration.

They are all fixed by his decree, who cannot be mistaken; and in connection with them every seemingly contingent circumstance is also arranged. Thus it appears to have been, with respect to the prophets of old: every part of their work was allotted them. Some indeed were sent with peculiar messages, which when delivered, their work ceased; at least, we hear no more of them afterwards; as it was with the prophet sent to admonish and rebuke the people of Israel in the days of Gideon, we know nothing of him, beside that single message, recorded in the sixth chapter of Judges. There came also a man of God out of Judah, by the word of the  
Lord



Lord unto Bethel ; to cry against the altar of Jereboam, built in that place : he delivered his message ; and thus finished his prophetic course. In like manner, Jonah was sent upon a peculiar errand, and though unwilling to engage in it, yet the providence of God compelled him to go to Nineveh ; and having there delivered the message committed to him, he appears to have finished his work. There is, in this respect, some resemblance between our Lord and his Ministers : He came to do the will of his Father, whom he thus addresses on the subject :—" I have glorified thee on earth, *I have finished* the work, which thou gavest me to do."—God had a great work to perform amongst the Gentiles ; and the Holy Ghost separated Barnabas and Saul for the accomplishment of his counsel and will : but they continued not beyond the allotted period : " I have, says the Apostle, fought a good fight, *I have finished my course*, I have kept the faith." Thus it is with faithful Ministers : they soon perform their office ; they pass away

and are gone, like the prophets, they live not for ever.

2. Whatever difficulties the servants of God may meet with, yet the work, to which he hath called them, shall be performed.

This neither depends on human abilities, nor needs the aid of secular power. Men may reject the messages of God, and conspire against those who deliver them; yet his word shall never fail in its effects, nor his work be left unfinished. Permit me here to recall your attention to the prophet, who cried against the altar at Bethel. As he declared the word which was committed to him, Jereboam stretched forth his hand to lay hold of him; but the prophet must not be interrupted: The hand stretched forth against him, was dried up. And yet this very prophet, having disobeyed the word of the Lord delivered to himself, afterwards came to an awful end. God preserved him from the hand of man, when in the path of duty; but having deviated,

viated, he did not escape the paw of the lion.

Jeremiah, another of the Lord's prophets, being called to minister in holy things, was told he should meet with great opposition ; and yet his preservation should be sure and certain. In reading his history, we perceive every part of this prediction accomplished : he was opposed by the King and the Princes, by the Priests and the People. And it is no less evident, that God was with him, and delivered him. They could not, by all their opposition, hinder his work from being accomplished.

Thus when Paul was persecuted, and cruelly treated by his enemies—the Lord stood by him, and said—"Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."\* The difficulties therefore, which the most faithful ministers have met with, could not impede the progress of the word

\* Acts xxiii. 11.

of God : or hinder his work being perfected ; and yet these servants of God were continued only for an appointed time.

3. When the will of God, respecting his ministers is accomplished, and the work committed to them made perfect, their labours close for ever, and their souls are taken to rest.

Even Elijah continued not one hour, beyond that which was fixed for his translation to Heaven, and when Paul had finished his course, he looked only for the crown of righteousness. Since the days of the Apostles, thousands of faithful ministers, who laboured in word and doctrine, have finished their course and received their crowns : " Among these our departed Friend  
 " may be reckoned : his services were  
 " appointed him, and the days of his ministrations numbered. For six years, he  
 " laboured in another part of his Lord's  
 " vineyard ; but for near thirty-six years  
 " past, in this place. But his work is over  
 " and done—the scene is closed for ever!  
 " The



“ The last public exercise in which he en-  
 “ gaged, was on the Sabbath of the 24th  
 “ day of November, 1793, and his dis-  
 “ course, was from those words of our  
 “ Lord—*The whole need not a physician, but*  
 “ *they that are sick.* This service he per-  
 “ formed under great bodily indisposition.  
 “ Soon after he was taken with that pain-  
 “ ful complaint which wore out his strength,  
 “ and hastened his end; he considered it,  
 “ as the breaking up of Nature; his mind  
 “ was happily withdrawn from terrestrial  
 “ objects, and fixed on heaven; fully per-  
 “ suaded his end was hastening on, he would  
 “ talk familiarly with death; not under the  
 “ idea of an enemy, but of a friend. His  
 “ time was not spent in fruitless complaints;  
 “ but in pious admonitions, to all who ei-  
 “ ther visited or attended him. The words  
 “ which proceeded out of his mouth, were  
 “ devotional and sincere. It pleased God,  
 “ through the whole of his affliction, to  
 “ grant him composure of mind, serenity  
 “ and peace in his soul, together with re-  
 “ signation to the divine will. How often  
 “ would he cry out!—my pains are indeed

“very great; but a sense of what my blef-  
 “fed Lord bore for wretched men, makes  
 “my sick-bed pleasant. How often, faith  
 “he, have we sung those lines at the table  
 “of the Lord, and how sweet do I still find  
 “them!—

Now let our pains be all forgot,

Our hearts no more repine:

Our suff'rings are not worth a thought,

When, Lord, compar'd with thine.

“He was often filled with joy, and in

“extacy would cry out, O the blessedness

“of heaven!—I would not part with those

“views I have of it, nor that sweet depen-

“dance I have on Jesus, for all the world.

“His soul was indeed sweetly set at liberty;

“and the pleasures, which proceeded from

“real religion, surpassed every other enjoy-

“ment. Oftentimes would he exhort those

“around him, to consider the shortness of

“life, the certainty of death, and the neces-

“sity of being interested in Jesus Christ: he

“would then pour out his soul with ferven-

“cy;—O, faith he, when shall I arrive at

that

“ that blessed place, where all my tears shall  
 “ be wiped away, and sorrow and sighing  
 “ be known no more. I desire patiently to  
 “ wait my heavenly Father’s time for my  
 “ removal ; but I hope it will not be long,  
 “ before he will take me to himself. He of-  
 “ ten added, should I reach heaven, I shall  
 “ be a miracle of the grace of God ; and a  
 “ monument of his Love. As he approach-  
 “ ed nearer his end, and felt his strength  
 “ decay, his prospects of glory became more  
 “ bright :—my heart, saith he, is filled with  
 “ gratitude ; for what am I, that God  
 “ should thus discover himself? Can I for-  
 “ bear exulting?—No! I cannot; but hope  
 “ I shall soon be released. O death, where  
 “ is thy sting? O grave, where is thy victo-  
 “ ry? Death has no sting, it is taken away.  
 “ When, therefore, will the time of my de-  
 “ parture come? Did you, my friends,  
 “ know how anxious I am to be gone, you  
 “ would not grieve, or wish me to continue.  
 “ A few hours previous to his departure,  
 “ his strength failed, and his speech became  
 “ faltering and low.—Among the last words  
 “ he was heard distinctly to utter, were a  
 “ testi-

“ testimony of affection to his daughter,  
 “ and he departed in all the fulness of hope.”

It was the desire of our deceased Friend, to enter an eternal world on the Sabbath-day; the Lord gave him his request; and just at that season, when some of us came up hither to worship, his soul, we trust, entered into everlasting rest. He continued sensible to the last, he smiled in death; and fell asleep sweetly in Jesus, without a groan.—Thus pleasantly the scene closed;—thus to live, is profitable;—thus to die, is gain.

We now come to the third head of our discourse: That, those who have heard the word of life, and those also who have preached it, must both give a solemn account to God.

This is evidently implied in the words of our text, *Your fathers, where are they?* They were once here—engaged in the same exercises, we now pursue—dwelling in the same houses—tilling the same lands—walking the same streets; and worshiping God,  
 in



in the same places where we continue to assemble. But where are they now? They no longer dwell with us; yet they have not ceased to exist—they are somewhere still—they are in eternity: in the world of spirits: in that unchangeable state, whither we are all hastening. Those of them, who lived and died in sin, who neglected the word of reconciliation, are in misery and woe. But those of them, who were interested in Jesus Christ and his salvation, are now in heaven; and if we are enabled to cast ourselves on him for salvation, we also shall soon follow those, who through faith and patience now inherit the promises. We must, however, appear before God, and give an account of those means we have enjoyed.

The prophets must also give an account of their stewardship to God, they do not always continue here. The treasure is in earthen vessels, soon broken: yet this affords us consolation, that notwithstanding under shepherds are removed, yet Jesus the chief shepherd ever lives, yesterday and

to-day the same, and for ever. Ministers should consider themselves as dying men; and preach as those who must soon close their eyes in death. They know not which sermon may be their last; *but the last must come.*

The people also should look upon their ministers as men, but of a short duration in this world, treat them with tenderness and love, while here, not knowing how soon they may be taken away. When good men are removed, the providence is afflictive, yet is often profitable. It is the unerring wisdom of God, which regulates the most painful scenes: and even when those, who were the glory of men, and at the same time, ornaments to the church, withered and fell, it was surely a ground of strong consolation, that the word of the Lord knows no change or variation: but still liveth and abideth for ever.

The Church, at the season when our text was delivered, had Haggai and Zechariah as teachers, but did they live for ever?

No!

No!—The prophets of the Lord do not continue with us, but there is a state of blessedness coming on, where every sincere servant of God shall live for ever.

To improve these words for our mutual advantage, two observations are requisite, the one, as it respects those, who attend the ministrations of the word—they hear for eternity. The other, as it respects those who minister in holy things—they also preach for eternity: here, however, I shall not enlarge; but rather turn your attention to the providence which hath brought us together. Give me leave then to address you, the near relatives of our deceased Friend, and more especially, *you*, so late his partner in life; but alas! he is now no more with us. You have lost a tender, kind and affectionate husband, yea, the staff on which you leaned. Yet remember, it is not with God, as with the prophets; he liveth for ever, he still continues to be the succour of the just; he, that upholds and consoles his people in this world; receives them in the next, where he will abide

abide with them through eternal ages. You must indeed soon go off the stage of action, the accumulated infirmities of age, become faithful monitors, that here is not your rest. You shall go to him with whom you have long lived, but he shall never more return to you. May I be allowed to say to the daughter of the deceased; You have lost a parent—I say a parent in every good sense of the word: and without calling your sensibility in question, permit me to add, you know not yet the extent of your loss. You are now called to tread in painful steps, before unknown: the path may be found rugged, but if sanctified, it will be a profitable one. It may, perhaps, at once increase sorrow, and yet afford relief under distress, to recollect how kind, how affectionate, as a father he was, whose absence, you, at present, mourn. How often for you his pious care was exercised, for you his fervent prayers ascended up to the throne of God!—with what attention his gentle hand guided your youthful steps; with how much skill, with what parental affection, he poured out from an  
ardent



ardent heart, chaste and wise instructions for your welfare ! but now he is gone : you hear his voice no more : yet you have been highly favoured : God has heard his petitions, and answered his requests, by turning the faces of his children to that holy path, which the prophets, which your fathers have trodden ; and may you, like them, inherit the promises. God, in this affliction, has been exceedingly kind to you. How long have you been favoured with a tender husband, with a prudent father, and with a faithful guardian. He died in a good old age. How many are there, who just spring into life, look around them, and then are gone ?—Others, who live just long enough to form endearing connections, and vainly reckon to themselves, months and years to come ; but are suddenly snatched away from every object which they had fondly prized. It was not so with our departed Friend : he lived to see good, and you shared with him in various and continued blessings. We should not, in affliction, forget our mercies ; least of all, those benefits, whose happy effects will follow us to the last stage of our

own life. Let, then, the very nature of your grief, shew to others, how highly you have been favoured; and console yourselves, with the prospects of still greater blessings yet to come.

And you, my friends, the members of this church: you have lost your Pastor; some of you a spiritual father. He loved you, and laboured for your good; but now he is gone, and you hear his voice no more. Remember him who had the rule over you; and follow him so far as he was enabled to follow Christ. He is but just gone before you; he will meet you again; and God grant it may be with joy. Remember also, for your comfort, though an under-shepherd is removed, Jesus Christ remains the same: though the prophets died, and the apostles lived not for ever, in this world; yet the word which they preached, still abides and changeth not: what it said of old, concerning the Son of God, and his salvation, it still continues to affirm even now. He that died for your sins, lives and reigns for the preservation of his Church, and will

will provide for a succession of faithful ministers, through every age. Look to him; and may the Lord direct your hearts into the love of God, and the patient waiting for Christ.

Are there any here, so unhappy as to have heard our deceased Friend, without ever properly regarding the things which he delivered? You will indeed hear his voice no more; but if you live and die in sin; if you continue to reject the word of life and salvation by Christ; he will be a swift witness against you, in the great day of God. O that the Lord would now open your hearts, and render his work effectual.

Shall we close the scene here? No! we cannot. We must carry your views forward. The time is short—that righteous judgment, which will lay open every heart, is hastening on, when ministers and their hearers must both give an impartial account of the deeds done by the body. Ministers that have been faithful dispensers of the truth of God, shall obtain that testimony  
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of divine applause—"Well done thou good and faithful servant, enter thou into the joy of thy Lord." To this very end they endure hardships and toil, while they watch over the souls of others, holding forth the word of life, that they may rejoice in the day of Christ, that they have neither run in vain, nor laboured in vain.

Such as received the seed sown, into good and honest hearts, such as have rejoiced in the testimony of Christ, such as are not only hearers, but doers of the word, yielding their whole souls to the voice and instructions of God, shall receive a crown of glory, that fadeth not away, and shall be honoured with that gracious salutation: "Come ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world."

**F I N I S.**

**6 JU 65**



